LINGUODIDACTIC ROLE OF PROVERBS IN LANGUAGE TEACHING PROCESS

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TIL O'QITISH JARAYONIDA MAQOLLARNING LINGVODIDAKTIK VAZIFASI

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ЛИНГВОДИДАКТИЧЕСКАЯ РОЛЬ ПОСЛОВИЦ В ПРОЦЕССЕ ОБУЧЕНИЯ ЯЗЫКУ

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Abstract. The article analyzes the significant relevance of proverbs within paremiology and applied linguistics, as proverbs embody linguistic creativity, cultural values, and socio-pragmatic norms The relevance of this research lies in its focus on the didactic potential of proverbs as multifunctional tools that enrich foreign language education by enhancing learners' linguistic proficiency, cultural fluency, and socio-pragmatic awareness. The article shows novelty of the research which is defined by its interdisciplinary approach, which synthesizes linguistic, cultural, pragmatic, and didactic perspectives while applying phraseodidactic principles. A comparative analysis of English and Uzbek proverbs reveals the parallels and divergences in their origins, structures, and communicative functions, demonstrating their methodological significance for modern, pragmatically oriented stylistics. Moreover, the study situates proverbs within authentic discourse, showing how traditional forms evolve into anti-proverbs and adapt to contemporary communicative needs. The research results show that proverbs play a crucial role in developing learners' semiotic, discursive, socio-pragmatic, and ethno-sociocultural micro-skills. Empirical findings confirm that their effective integration into teaching practice enhances learners' comprehension of figurative language, improves idiomatic competence, and fosters cultural sensitivity. The study concludes that proverbs are best introduced at advanced proficiency levels through authentic materials such as literature, media, and popular culture, which not only strengthen linguistic accuracy but also promote intercultural awareness and critical thinking. Thus, the article underscores the value of paremiology as a bridge between language pedagogy and cultural education, offering practical insights for curriculum design and

communicative language teaching.

Annotatsiya. Ushbu maqolada maqollarning paremiologiya va amaliy tilshunoslikdagi dolzarb o'rni tahlil qilinadi, chunki maqollar tildagi ijodkorlikni, madaniy qadriyatlarni va ijtimoiy-pragmatik me'yorlarni o'zida mujassam etadi. Tadqiqotning ahamiyati shundaki, u maqollarning didaktik salohiyatiga — xorijiy tillarni o'qitishda o'quvchilarning lingvistik mahoratini, madaniy savodxonligini hamda ijtimoiy-pragmatik tafakkurini rivojlantiruvchi ko'p funksiyali vosita sifatidagi roliga e'tibor qaratadi. Tadqiqot yangiligi uning interdisiplinar yondashuvida namoyon bo'ladi: unda lingvistik, madaniy, pragmatik va didaktik qarashlar frazeodidaktik tamoyillar asosida uyg'unlashtirilgan. Ingliz va o'zbek maqollarining qiyosiy tahlili ularning kelib chiqishi, tuzilishi va kommunikativ funksiyalaridagi o'xshashlik hamda farqlarni ochib beradi, bu esa ularning zamonaviy, pragmatik yo'naltirilgan stilistika uchun metodik ahamiyatini ko'rsatadi. Shuningdek, tadqiqot maqollarni autentik nutq kontekstida ko'rib chiqadi — ya'ni, an'anaviy shakllarning antimaqollar (zamonaviy o'zgarishlar)ga aylanishi va hozirgi kommunikativ ehtiyojlarga moslashuvini tahlil qiladi. Tadqiqot natijalari shuni ko'rsatadiki, maqollar o'quvchilarning semiotik, diskursiv, ijtimoiy-pragmatik va etno-madaniy mikromalakalarini rivojlantirishda muhim rol o'ynaydi. Empirik ma'lumotlar shuni tasdiqlaydiki, maqollarni o'qitish amaliyotiga samarali kiritish o'quvchilarning obrazli tilni anglashini yaxshilaydi, idiomatik kompetensiyasini rivojlantiradi hamda madaniy sezgirlikni oshiradi. Tadqiqot xulosalariga ko'ra, maqollarni eng samarali tarzda yuqori til darajalarida, adabiyot, media va ommaviy madaniyat kabi autentik materiallar orqali o'rgatish mumkin. Bu nafaqat lingvistik aniqlikni mustahkamlaydi, balki madaniyatlararo xabardorlik va tanqidiy tafakkurni rivojlantiradi. Shunday qilib, maqola paremiologiyani til o'qitish va madaniyat ta'limi o'rtasidagi ko'prik sifatida ko'rsatib, o'quv dasturlarini loyihalash va kommunikativ til o'qitish metodikasiga oid amaliy tavsiyalarni taklif etadi.

Kalit so'zlar: paremiologiya; maqollar; nomoddiy madaniy meros; sotsiopragmatik kompetensiya; madaniyatlararo muloqot; frazeodidaktika; tilni o'zlashtirish; madaniy qadriyatlar; pragmatik funksiyalar; autentik kontekstlar; B2 darajadagi til bilimlari; ta'lim dasturi.

Аннотация: В статье анализируется значимость пословиц в рамках паремиологии и прикладной лингвистики, так как пословицы воплощают языковое творчество, культурные ценности и социопрагматические нормы. Актуальность исследования определяется его направленностью на дидактический потенциал пословиц как многофункциональных средств, обогащающих процесс обучения иностранным языкам за счёт развития языковой компетенции, культурной грамотности и социопрагматической осведомлённости учащихся. Новизна работы заключается в её междисциплинарном подходе, объединяющем лингвистические, культурные, прагматические и дидактические аспекты на основе фразеодидактических принципов. Сравнительный анализ английских и узбекских пословиц выявляет параллели и

расхождения в их происхождении, структуре и коммуникативных функциях, что демонстрирует их методологическую значимость для современной прагматически ориентированной стилистики. Более того, исследование рассматривает пословицы в контексте аутентичного дискурса, показывая, как традиционные формы трансформируются в антипословицы и адаптируются к современным коммуникативным потребностям. Результаты исследования показывают, что пословицы играют ключевую роль в развитии у обучающихся семиотических, дискурсивных, социопрагматических и этносоциокультурных микрокомпетенций. Эмпирические данные подтверждают, что их эффективная интеграция в учебный процесс способствует лучшему пониманию образного языка, улучшает идиоматическую компетенцию и формирует культурную чувствительность. В заключение подчёркивается, что пословицы наиболее эффективно вводить на продвинутых уровнях владения языком с опорой на аутентичные материалы (литературу, СМИ, массовую культуру), что не только укрепляет языковую точность, но и способствует развитию межкультурной осведомлённости и критического мышления.

Ключевые слова: паремиология; пословицы; нематериальное культурное наследие; социопрагматическая компетенция; межкультурная коммуникация; фразеодидактика; овладение языком; культурные ценности; прагматические функции; аутентичные контексты; уровень владения языком B2; образовательная программа.

Introduction

The study of proverbs occupies a significant place within the field of paremiology and modern applied linguistics, as they serve not only as stylistic ornaments of speech but also as concise carriers of cultural values, social norms, and collective worldview. Proverbs are also included in Kunin's concept of phraseological units [Kunin 1970: 313]. The phraseological stock of language includes proverbs. Indeed, paremiology—the study of proverbs—has emerged as a distinct academic field. Since paremiologists "draw on such fields as anthropology, art, communication, culture, folklore, history, literature, philology, psychology, religion, and sociology," it is a field of study unto itself [Mieder 2004: 13]. Compared to phraseology, paremiology has a much longer history as an academic field and has been studied in great detail over the ages [Taylor 1985; Mieder 2003: 9–16; Jamal 2006].

The relevance of research is particularly emphasized in contemporary educational policy, which stresses the necessity of preserving and transmitting elements of intangible cultural heritage, including proverbs, through educational processes. In this regard, the present research seeks to explore the multifunctional role of proverbs in foreign language education, where they contribute to the development of communicative competence, intercultural awareness, and socio-pragmatic sensitivity.

The scientific novelty of this work lies in its interdisciplinary approach. It provides a comparative analysis of English and Uzbek

proverbs, synthesizes linguistic, cultural, pragmatic, and didactic perspectives, and applies phraseodidactic principles to reveal the methodological potential of proverbs in classroom instruction. Furthermore, the research demonstrates how integrating proverbs into teaching practice can align with modern pragmatically oriented stylistics, thereby offering new insights into their communicative and educational functions in authentic discourse. The aim of the study is to determine effective ways of incorporating proverbs into language curricula so as to enhance learners' linguistic proficiency, cultural fluency, and intercultural communicative competence. In order to achieve this goal, the research sets forth the following objectives: to investigate the historical origins and principal sources of proverbs in European and Uzbek contexts; to analyze their linguistic, cultural, and pragmatic characteristics; to identify the pedagogical value of proverbs as tools of upbringing and moral instruction; to examine the challenges faced by learners in acquiring and applying proverbial expressions in a foreign language; and to evaluate methodological approaches and authentic materials that can facilitate the teaching and acquisition of proverbs in educational practice. Actually, it is not necessary to learn by heart proverbs, because "the real linguistic task begins when the language learner tries to learn when and how to use the proverb in a specific communicative situation" [Nuessel 2003]. In addition, in order to learn and apply the pragmatic functions of proverbs, students should be given the opportunity to perform real tasks with specific goals [Littlemore & Love 2006]. Accordingly, the subject of the research is the complex of linguistic, cultural, pragmatic, and didactic features inherent in proverbs, while the object is constituted by the system of English and Uzbek proverbs and their integration into foreign language education as a means of enriching communicative competence and fostering intercultural understanding.

Main part

One of the genres studied by paremiology is the proverb (*maqol*), a term derived from the Arabic word *qavlun*, meaning "to speak" or "to say." Proverbs help us to understand a nation's culture, history, and way of life. At the same time, many linguists have conducted research on the linguistic significance of proverbs. [Berdiyorov & Rasulov 1984]. The linguist Wolfgang Mieder [Mieder 1999] created the only collection of proverbs that brings together both national and modern proverbs. Linguists emphasize that Mieder's compilation was influenced by linguistic innovation and that no one before had attempted to create such a collection. For example: **"**Old soldiers never die, they just fade away" and "Old taxes never die, they just change their names". In the latter, the word "soldiers" from the original proverb has been replaced with the more commonly used word "taxes" in modern life, as "soldiers" has lost much of its relevance today. The emergence of such anti-proverbs became widespread in the 20th century. This phenomenon indicates the close interaction between national and ethnic cultures. The creation of new forms of proverbs results from the democratization of language**,** and the main reason for changes in language at the end of the 20th and the beginning of the 21st century lies in the transformation of people's

worldviews**.** Nowadays, instead of long speeches, people turn to proverbs rich in meaning to unite others. Therefore, modern variations of proverbs have begun to appear.

The origins and historical development of proverbs in a given language are often difficult to pinpoint due to their deep-rooted oral transmission and cultural embedding. However, the emergence of many European proverbs can be attributed to four principal sources: [Hrisztova-Gotthardt & Varga 2014].

1. **Classical Greek and Roman antiquity:** A significant number of European proverbs have their roots in classical antiquity, particularly in Greek and Latin literature. Due to the widespread translation of classical texts, many of these proverbs exist in remarkably similar forms across various European languages. A notable example is the proverb *"Where there is smoke, there is fire"*, which has documented equivalents in 54 European languages, illustrating its pervasive influence.

2. **The Holy Bible:** As one of the most frequently translated texts in human history, the Bible has played a substantial role in the dissemination of proverbial expressions. Biblical proverbs often entered common usage through repeated translation and interpretation. For instance, the saying *"An idle brain is the devil's workshop"* reflects a moral lesson that has transcended linguistic and cultural boundaries.

3. **Medieval Latin:** During the Middle Ages, Latin functioned as the lingua franca of educated discourse in Europe. Proverbs originating in medieval Latin were translated into vernacular languages and became integrated into everyday speech. An example of such a proverb is *"Crows will not pick out crows' eyes"*, conveying the idea of mutual protection or complicity among peers, which remains widely understood in many modern European languages.

4. **Transatlantic Transmission to the United States:** The historical migration of European peoples and their cultural heritage to the Americas also facilitated the spread of proverbs. In the process, some proverbs evolved or gained new significance within American English. Expressions such as *"A picture is worth a thousand words"* and *"Garbage in, garbage out"* (commonly used in computer science to denote the effect of faulty input on output) are examples of proverbs that reflect this cultural shift and technological adaptation.

In another study, Vogelzang. M[1996] stated that *A proverb is a miniature, anonymous piece of oral art used rhetorically to emphasize facts related to human behavior. These are often categorical statements enriched with metaphor and humor, combining rhetorical exaggeration with linguistic play and pleasure. Proverbs are non-systematic; they may contradict each other, and their primary purpose is not to offer moral instruction but to support an argument by referring to what is covertly accepted as common knowledge, regardless of whether the idea is moral or not.* Moreover, proverbs serve the function of entertainment and linguistic pleasure.

Figure 1. Characteristics of English and Uzbek proverbs.

Peculiar Features of Proverbs:	English proverbs	Uzbek proverbs
Used as a means of speech, they exert a moral and spiritual influence.	Actions speak louder than words.	Ish — so'zdan baland.
Serve as tools for teaching and upbringing.	Look before you leap.	Yetti o'lchab, bir kes."
Reflect national identity, yet exist in other cultures as well.	Where there's a will, there's a way.	Izlagan imkon topar.
Exist as a product of oral speech.	Easy come, easy go.	Yengil topilgan – yengil ketadi.
A form of folk oral creativity	Don't count your chickens before they hatch.	To'ydan oldin nog'ora chalma.
General Characteristics:		
Reflect people's way of life.	Birds of a feather flock together.	Qarg'a qarg'aning ko'zini cho'qimaydi
samples of oral folk literature.	Too many cooks spoil the broth.	Cho'pon ko'paysa mollar harom o'ladi.
Useful for expressing thoughts in various contexts.	You reap what you sow.	Nima eksang – shuni o'rasan.
Reinforce traditional views.	A woman's place is in the home. (tanqidiy yondashuv talab qiladi)	Erkak – ustun, ayol – oston." (madaniy shartli, ehtiyotkorlik bilan qo'llash kerak)
Expressions in the form of advice	Honesty is the best policy.	Halollik – eng yaxshi siyosat.

If we consider the terminology of classical rhetoric, we can say that proverbs are seen as ornaments of speech, since they employ their features as rhetorical figures. This implies that their communicative potential is primarily grounded in their rhetorical form [Sandig 2007]. In both English and Uzbek paremiology.

Figure 2. *Phonetic-prosodic, syntactic, and semantic figures of the proverbs in accordance with stylistic device*

a) Phonetic figure	b) Syntactic figure	c) Semantic figure
• **Rhyme** — Similarity of ending or internal sounds 💬 *No pain, no gain* (If you don't suffer, you won't reach your beloved) • **Alliteration** — Repetition of the same sound at the beginning 💬 *Robbing Peter to pay Paul* (Stealing from Peter to pay Paul) • **Rhythm** — Structure created through intonation and stress 💬 *When the cat's away, the mice will play* (When the cat is away, the mice have fun)	• **Anaphora** — Repetition of the same word at the beginning of a sentence 💬 *Handsome is that handsome does* **Epiphora** — Repetition of the same word at the end of a sentence 💬 *In for a penny, in for a pound* **Ellipsis** — Omission of grammatically necessary words 💬 *Ill gotten, ill spent.* **Oxymoron** — Use of words with opposite meanings together 💬 *Less is then more*	• **Metaphor (with personification)** — Using words in a figurative (transferred) meaning 💬 *Actions speak louder than words* : **Metonymy** — Creating a connection by naming something through something else related to it 💬 *Two heads are better than one*

Thus, it becomes clear that the traditional and conservative understanding of stylistics views proverbs as stylistic devices and associates them with specific stylistic features independent of textual context. In contrast, modern theories of stylistics regard style as a functional-pragmatic factor and focus on observing the use of proverbs within complex text and situational contexts. Similar to modern pragmatically-oriented stylistics, pragmatics also proceeds from the idea that lexical units, including proverbs, can serve multiple functions within various texts.

In current educational curricula, the teaching of proverbs is widely implemented. The main reason for this is to develop students' awareness of the cultural, pragmatic, and sociopragmatic features embedded in proverbs. One of the scholars in this field, M. Djusupov [Djusupov 2023: 126], emphasizes that "the study and teaching of anthropocentric material — namely, proverbs in foreign languages (English, Russian, etc.) — has high linguistic-theoretical and stylistic-methodological value for Turkic-speaking learners." The acquisition of proverbs by foreign language learners contributes significantly to enhancing their theoretical and practical language knowledge, skills, and competences. Moreover, it serves as a means to become familiar with the target nation's culture, history, and

way of life, as well as to facilitate conscious and appropriate intercultural communication, thereby improving learners' bilingual communicative competence.

According to L. Zaryba [Zaryba 2004], proverbs, as fixed expressions, pose particular challenges for learners due to:

1. Their length and structure. Proverbs often have longer and more complex syntactic structures than typical phrases. Their word order may not follow regular grammatical rules, making them harder to parse for learners

"He who laughs last, laughs best"

→ Inverted subject ("He who...") makes the sentence more difficult than standard structures.

2. Structural and lexical irregularities. Proverbs often break normal grammar or use old-fashioned, idiomatic, or rare vocabulary. Learners may not recognize or understand these deviations.

"Once bitten, twice shy"

→ Elliptical structure; missing subject and auxiliary verb ("If you are once bitten, then you become twice shy").

"Make hay while the sun shines"

→ Archaic vocabulary and metaphorical use of "make hay."

3. Lack of extralinguistic motivation. The meaning of proverbs often cannot be inferred logically from their components; they require cultural knowledge or prior exposure. Learners may find them unmotivated or opaque.

"You can't have your cake and eat it too"

→ Requires cultural understanding that "having" and "eating" a cake are mutually exclusive.

"Let sleeping dogs lie"

→ No clear meaning from the words themselves unless one knows the idiomatic context.

Language acquisition inherently involves cultural acquisition. However, proverbs undeniably pose challenges for learners of a foreign language. Based on H. Boyer's [Boyer 1991] typology, communicative competence includes five micro-skills:

• Semiotic micro-skill: understanding general language rules (phonology, morphosyntax, etc.) and gestures;

• Referential micro-skill: expressing knowledge through geography, demography, and other referents;

• Discursive and textual micro-competence: analyzing and describing texts and speech;

• Socio-pragmatic micro-skill: using pragmatics in accordance with social standards and norms (e.g., how to answer a phone call appropriately);

• Ethno-sociocultural micro-skill: internalizing community-based knowledge shaped by social, ethnic, and religious features.
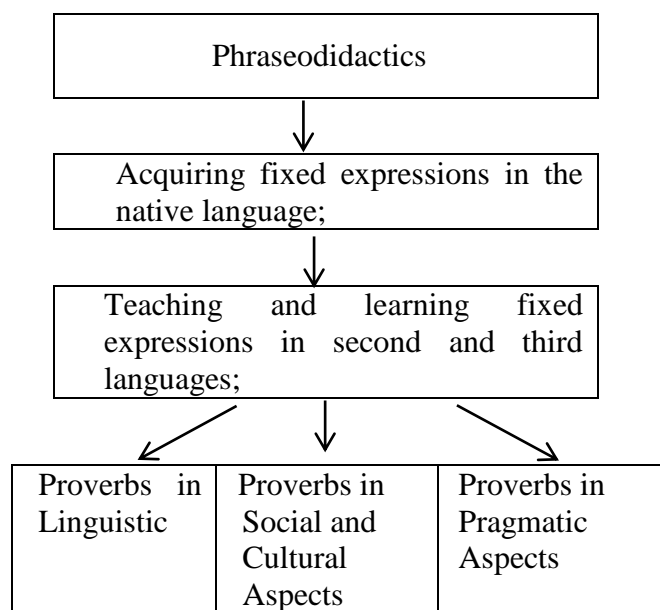
Mastery of proverbs, especially for foreign learners, enhances all five micro-skills—particularly the last two: socio-pragmatic and ethno-sociocultural competences.

Understanding a proverb is a complex, multi-layered cognitive and linguistic process. Foreign language learners (especially at B2 level or

above) must go through the following three key stages:

Figure 3. *Stages a foreign learner ought to master to understand proverbs*

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                    ┌─────────────────────────┐
                    │     Phraseodidactics     │
                    └─────────────────────────┘
                                │
                                ▼
              ┌──────────────────────────────────┐
              │ Acquiring fixed expressions in the│
              │        native language;          │
              └──────────────────────────────────┘
                                │
                                ▼
              ┌──────────────────────────────────┐
              │ Teaching    and    learning  fixed│
              │ expressions  in  second   and third│
              │ languages;                        │
              └──────────────────────────────────┘
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Proverbs in Linguistic	Proverbs in Social and Cultural Aspects	Proverbs in Pragmatic Aspects

1. Linguistic aspect. Learners should understand structure, grammar, and vocabulary of the proverb. Example:*"Don't cry over spilled milk."* Learner must know the words *cry, over, spilled, milk*, and understand this doesn't literally refer to milk. It must be recognized that the proverb is a fixed expression and interpreted beyond its literal meaning.

2. Social and cultural aspect. Learners should understand the origin, context, and cultural references behind the proverb. Learner needs to connect the expression to the values, norms, and worldview of the culture where the language is spoken. Proverbs often encode moral lessons, folk wisdom, or historical references that may not exist in the learner's culture. Example: *"When in Rome, do as the Romans do."* This relies on a cultural knowledge of travel, adaptation, and social conformity in unfamiliar places. The aim is to interpret the cultural connotation and appreciate the embedded worldview.

3. Pragmatic aspect. Language learners should understand how and when to use the proverb in real-life communication. The learner must know the communicative function: Is it a warning? Advice? Justification?They must assess the situation (context, relationship, tone), which also includes register (formal/informal) and genre (conversation, writing, storytelling). Example:*"A stitch in time saves nine."* Used to suggest timely action; it's often advice given in discussions about responsibility or prevention. Learners should use the proverb appropriately in interaction — knowing the right time, tone, and audience.

According to N. Can [Can 2011], attention should be given not only in textbooks but also in curricula and assessment materials regarding the teaching of proverbs. Teachers and students must realize the importance of the proverbs included in textbooks. Educators are

encouraged to select or adapt textbooks that effectively address the need to teach proverbs more effectively. Can's research revealed that in Anatoly Teacher Training University, teaching relied heavily on textbooks as the primary material, and students had limited opportunities to use English as a means of communication outside the classroom. Thus, textbooks serve as a significant resource for developing learners' linguistic and pragmatic competence in English, and proverbs should be incorporated into them accordingly. As noted by Can, examining the pragmatic features of proverbs in the classroom allows students to understand how proverbs fulfill communicative functions such as conveying ideas, manipulation, or imaginative expression. It also helps them understand how proverbs serve as politeness strategies or indirect speech acts and how they convey humor or irony. Without this knowledge, students might miss the humor or sarcasm conveyed through proverbs. Therefore, students should be taught how proverbs function in context, including how and why abbreviated versions are used. Without knowing the full forms, comprehension becomes difficult.

L. Wery [Wery 2000] identifies three hypotheses that explain the difficulties in using and acquiring proverbs:

1. The first challenge lies in the communicative skills required to use proverbs, especially socio-pragmatic and ethno-sociocultural competence, which are harder to attain for beginner learners and often require immersion in the target culture or access to quality media (e.g., satellite TV, the internet).

2. The second difficulty involves a lack of learner motivation, as proverbs are not typically used in daily conversations, and learners often do not feel a need to use them.

3. The third hypothesis relates to the lack of productive tools for teaching idiomatic expressions. Learners mostly rely on dictionaries, which often provide only explanations but do not promote active usage of proverbs in speech.

This aligns with Kyun's [Kyun 1992] three-stage model of phraseological teaching, which advocates teaching and acquiring idioms and proverbs through authentic texts.

Figure 4. Mechanism of enhancing paremiological competence

Stage 1. Identifying the proverb in the text.
Students need to understand that the sequence of words has a figurative meaning.

Stage 2. The decoding process involves students understanding the meaning of proverbs; therefore, they should be presented in an authentic context and genre.

Stage 3. Using this expression or proverb in conversation.

From this perspective, it is essential to create favorable learning conditions that increase students' awareness and understanding of proverbs. Activities such as analyzing speeches by famous individuals that use proverbs, organizing engaging exercises, or staging performances that incorporate proverbs serve as motivational tools for learning proverbs in English.

Moreover, proverbs are a common phenomenon across all areas of social life. Their frequent use in pop music, films, humorous content on social media, and persuasive advertising slogans spark student interest. Teachers can leverage this interest by explaining proverbs in terms of grammar, vocabulary, phonetics, and linguistic-cultural analysis. As Litovkina notes [Litovkina 1999], individuals who lack proficiency in using proverbs often struggle to understand various types of media, including written texts, radio, television, and songs.

Furthermore, proverbs are pedagogically useful because they are relatively easy to learn and reflect commonly used language and grammatical-syntactic structures. Based on scholarly insights, it can be concluded that proverbs should be taught using authentic materials, tailored to the needs and interests of advanced learners. This approach cultivates students' ability to analyze proverbs encountered in social media and mass media.

Conclusion

Proverb analysis holds a special place in languages, culture, and education. Proverbs are succinct expressions of knowledge, morals, and rhetorical skill that go beyond their use as decorative elements to become effective means of communication. The timeless value of proverbial speech is demonstrated by its extensive historical roots in ancient antiquity, biblical traditions, medieval Latin, and contemporary transatlantic versions. Proverbs in both Uzbekistan and England serve general pragmatic and rhetorical purposes while also embodying moral education, collective memory, and national identity.

Both common human experiences and unique cultural traits are highlighted by the comparison of English and Uzbek proverbs. They demonstrate culturally particular norms, gender roles, and worldviews that need to be critically examined in contemporary schooling, while also reflecting related moral lessons and linguistic ingenuity. Furthermore, learners' difficulties with lexical inconsistencies, structural complexity, and lack of extralinguistic motivation highlight the need for authentic resources and phraseodidactic approaches.

Ultimately, proverbs remain a vital component of intangible cultural heritage and communicative practice. Their incorporation into courses promotes intercultural communication, enhances multilingual competency, and encourages cultural fluency. Proverbs enhance students' ability to manage various social and cultural realities, as well as their language skills, when taught using engaging, pragmatic, and context-rich methods. Therefore, the current study demonstrates that proverbs are invaluable for promoting applied linguistics, education, and intercultural communication as both linguistic artifacts and pedagogic tools.

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